

THE EXTRA!

GIRDLE OF TRUTH,

AND ADVENT REVIEW.

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➔ Please **READ**, and **PRE-SERVE CAREFULLY**, and circulate *briskly*, as becometh faithful laborers in our Lord's Vineyard; "for the coming of our King draweth nigh." James, 5: 8.

Oh! sinner, oh! sinner, oh!!! why will ye die?
When life is made *sure*, if to Jesus you'll fly;
His mercy *yet* waiteth, but *soon* He will come
To execute judgment, and take his obedient ones home.

Poor sinner! poor sinner!! escape for thy life
And "look not behind you," "Remember Lot's wife"
"Escape to the *Mountain*, stay thou not in the plain;"
Which soon will be strewn with HIS *enemies* slain.

THE ALARM.

We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling,
To be living is sublime.

Hark! the waking up of nations,
Gog and Magog to the fray;
Hark! what soundeth? is creation
Groaning for its latter day?

Will ye play, then, will ye dally,
With your Music and your wine?
Up! it is Jehovah's rally!
God's own arm hath need of thine.

Hark, the onset! will ye fold your
Faith-clad arms in lazy lock?
Up, O up, thou drowsy soldier:
Worlds are charging to the shock.

Worlds are charging—heaven beholding;
Thou hast but an hour to fight;
Now the blazoned cross unfolding,
On—right onward, for the right.

Fear not; spurn the worldling's laughter;
Thine ambition trample thou;
Thou shalt find a long hereafter
To be more than tempts thee now.

On! let all the soul within you,
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God!

Magog leadeth many a vassal;
Christ his few, his little ones;
But about our leaguered castle
Rear and Vanguard are his sons.

Sealed to blush, to cower never,
Crossed, baptised, and born again,
Sworn to be Christ's soldiers ever,
Oh! for Christ at least be men!

Millennial Harp.

➔ To those who have Gold and Silver laid away "cankering," and who see the Lord's cause suffering for the avails thereof, please read (James 5: 1, 2, 3.) The silver, and the gold is mine, saith the LORD of hosts" (Hag. 2: 8.) "Covetousness is *idolatry*." (Col. 3: 5, 6.)

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;

And on my servants, and on my hand-maids I will pour out in those days of my Spirit; and they shall prophesy.—Acts 2: 17, 18.

God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.—I Cor. 1: 27.

(The following Vision was published in 1845, '46 & '47.)

To the Remnant scattered abroad.

As God has shown me in *holy vision* the travels of the Advent people to the Holy City, it may be my duty to give you a short sketch of what God has revealed to me. The dear saints have got many trials to pass through. But our light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory. I have tried to bring back a good report, and a few grapes from the heavenly Canaan, for which many would stone me, as the congregation bade stone Caleb and Joshua for their report, (Num. 14: 10.) But I declare to you, my brethren and sisters in the Lord, it is a goodly land, and we are well able to go up and possess it.

While praying at the family altar, the Holy Ghost fell on me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them—when a voice said to me, "Look again, and look a little higher." At this I raised my eyes and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the City, which was at the further end of the path. They had a bright light set up behind them at the first end of the path, which an angel told me was the *Midnight Cry*. This light shone all along the path, and gave light for their feet so they might not stumble. And if they kept their eyes fixed on Jesus, who was just before them, leading them to the City, they were safe. But soon some grew weary, and they said the City was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising his glorious right arm, and from his arm came a glorious light which waved over the Advent band, and they shouted Hallelujah! Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out leaving their feet in perfect darkness, and they stumbled and got their eyes off the mark and lost sight of Jesus, and fell off the path down into the dark and wicked world below. They fell all the way along the path one after another, until we heard the voice of God like many waters, which gave us the day and hour of Jesus coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spake the time, he poured on us the Holy Ghost, and our faces began to light up and shine with the glory of God as Moses' did when he came down from Mount Sinai.

By this time the 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious Star containing Jesus' new name. At our happy, holy state the wicked were enraged and would rush violently up to lay hands on us to thrust us in prison, when we would stretch forth the band in the name of the Lord, and the wicked would fall helpless.

to the ground. Soon our eyes were drawn to the East, for a small black cloud had appeared about half as large as a man's hand, which we all knew was the Sign of the Son of Man. We all in solemn silence gazed on the cloud as it drew nearer, lighter, and brighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire, a rainbow was over it, around the cloud were ten thousand angels singing a most lovely song. And on it sat the Son of Man, on his head were crowns, (a crown within a crown,) his hair was white and curly and lay on his shoulders. His feet had the appearance of fire, in his right hand was a sharp sickle, in his left a silver trumpet. His eyes were as a flame of fire, which searched his children through and through. Then all faces gathered paleness, and those that God had rejected, gathered blackness. Then we all cried out, who shall be able to stand? Is my robe spotless? Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke. Those who have clean hands and a pure heart shall be able to stand, my grace is sufficient for you. At this, our faces lighted up, and joy filled every heart. And the angels struck a note higher and sung again while the cloud drew still nearer the earth. Then Jesus' silver trumpet sounded, as he descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised his eyes, and hands to heaven and cried out, Awake! Awake! Awake! ye that sleep in the dust, and arise. Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, Hallelujah! as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together, to meet the Lord in the air. We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought along the crowns and with his own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crown appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet. Angels were all about us as we marched over the sea of glass to the gate of the City. Jesus raised his mighty glorious arm, laid hold of the gate and swung it back on its golden hinges, and said to us, You have washed your robes in my blood, stood stiffly for my truth, enter in. We all marched in and felt we had a perfect right in the City. Here we saw the tree of life, and the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life. On one side of the river was a trunk of a tree and a trunk on the other side of the river, both of pure transparent gold.

At first I thought I saw two trees. I looked again and saw they were united at the top in one tree. So it was the tree of life, on either side of the river of life: its branches bowed to the place where we stood; and the fruit was glorious, which looked like gold mixed with silver. We all went under the tree, and sat down to look at the glory of the place, when brothers Enoch and Stockman, who had preached the gospel of the kingdom, and whom God had laid in the grave, came there, came up to us and asked us what we had passed through while they were sleeping. We tried to call up our greatest trials, but they looked so small compared with the more exceeding and eternal weight of glory that surrounded us, that we could not speak them out, and we all cried out, Hallelujah, heaven is cheap enough, and we touched our glorious harps and made heaven's arches ring. And as we were passing at the glories of the place our eyes were attracted upward to something that had the appearance of silver. I asked Jesus to let me see what was within there. In a moment we were winging our way upward, and entering in; here we saw good old father Abraham, Isaac, Jacob, Noah, Daniel, and many like them. And I saw a wall with a heavy fringe of silver and gold, as a border on the bottom; it was very beautiful. I asked Jesus what was within the veil. He raised it with his own right arm,

and bade me take heed. I saw there a glorious ark, overlaid with pure gold, and it had a glorious border, resembling Jesus' crowns; and on it were two bright angels—their wings were spread over the ark as they sat on each end, with their faces turned towards each other and looking downwards. In the ark, beneath where the angels' wings were spread, was a golden pot of Manna, of a yellowish cast; and I saw a rod, which Jesus said was Aaron's; I saw it bud, blossom and bear fruit. And I saw two long golden rods, on which hung silver wires, and on the wires most glorious grapes; one cluster was more than a man here could carry. And I saw Jesus step up and take of the manna, almonds, grapes and pomegranates, and bear them down to the city, and place them on the supper table. I stepped up to see how much was taken away, and there was just as much left; and we shouted Hallelujah—Amen. We all descended from this place down into the city, and with Jesus at our head we all descended from the city down to this earth, on a great and mighty mountain, which could not bear Jesus up, and it parted asunder, and there was a mighty plain. Then we looked up and saw the great city, with twelve foundations, twelve gates, three on each side, and an angel at each gate, and all cried out, "the city, the great city, it's coming, it's coming down from God, out of heaven!" and it came and settled on the place where we stood. Then we began to look at the glorious things outside of the city. There I saw most glorious houses, that had the appearance of silver, supported by four columns, set with pearls, most glorious to behold, which were to be inhabited by the saints; in them was a golden shelf; I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth; not as we have to do with the earth here; no, no. A glorious light shone all about their heads, and they were continually shouting and offering praises to God.

And I saw another field full of all kinds of flowers, and as I plucked them, I cried out, well they will never fade. Next I saw a field of tall grass, most glorious to behold; it was living green, and had a reflection of silver and gold, as it waved proudly to the glory of King Jesus. Then we entered a field full of all kinds of beasts—the lion, the lamb, the leopard and the wolf, altogether in perfect union; we passed through the midst of them, and they followed on peacefully after. Then we entered a wood, not like the dark woods we have here, no, no; but light, and all over glorious; the branches of the trees waved to and fro, and we all cried out, "we will dwell safely in the wilderness and sleep in the woods." We passed through the woods, for we were on our way to Mount Zion. As we were travelling along, we met a company who were also gazing at the glories of the place. I noticed red as a border on their garments; their crowns were brilliant; their robes were pure white. As we greeted them, I asked Jesus who they were? He said they were martyrs that had been slain for him. With them was an innumerable company of little ones; they had a hem of red on their garments also. Mount Zion was just before us, and on the Mount sat a glorious temple, and about it were seven other mountains, on which grew roses and lilies, and I saw the little ones climb, or if they chose, use their little wings and fly to the top of the mountains, and pluck the never fading flowers. There were all kinds of trees around the temple to beautify the place; the box, the pine, the fir, the olive, the myrtle, the pomegranate, and the fig tree bowed down with the weight of its timely figs, that made the place look all over glorious. And as we were about to enter the holy temple, Jesus raised his lovely voice and said, only the 144,000 enter this place, and we shouted Hallelujah.

Well, bless the Lord, dear brethren and sisters, it is an extra meeting for those who have the seal of the living God. I This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The glorious things I saw there, I cannot describe to you. Oh, that I could talk in the language of Canaan, then could I tell a little of the glory of the upper world; but, if faithful, you soon will know all about it. I saw there the tables of stone in which the names of the 144,000 were engraved in letters of gold; after we had beheld the glory of the temple, we went out. Then Jesus left us, and went to the city; soon we heard his lovely voice again, saying—"Come my people, you have come out of great tribulation, and done my will; suffered for me, come in to supper, for I will wipe myself, and serve you." We shouted Hallelujah, glory, and entered into the city. And I saw a table of pure silver, it was many miles in length, yet our eyes could extend over it. And I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. We all reclined at the table. I asked Jesus to let me eat of the fruit. He said, not now. Those who eat of the fruit of this land, go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life, and drink of the water of the fountain; and he said, you must go back to the earth again, and relate to others, what I have revealed to you. Then an angel bore me gently down to this dark world. Sometimes I think I cannot stay here any longer, all things of earth look so dreary—I feel very lonely here, for I have seen a better land. Oh, that I had wings like a dove, then would I fly away, and be at rest.

About four months since, I had a vision of events all in the future. I saw the time of trouble, such as never was. Jesus told me it was the time of Jacob's trouble, and that we should be delivered out of it by the voice of God. Then I saw the four angels cease to hold the four winds. And I saw famine, pestilence and sword—nation rose against nation, and the whole world was in confusion. Then we cried to God day and night for deliverance, until we began to hear the bells on Jesus' garment. And I saw Jesus rise up in the Holiest, and as he came out we heard the tinkling of the bells and knew that our High Priest was coming out. Then we heard the voice of God which shook the heavens and the earth, and gave the 144,000 the day and hour of Jesus' coming. Then the saints were free, united, and full of the glory of God, for he has turned their captivity. And I saw a flaming cloud come where Jesus stood. Then Jesus laid off his priestly garment and put on his Kingly robe, and took his place on the cloud which carried him to the East, where it first appeared to the saints on earth—a small black cloud which was the sign of the Son of Man. While the cloud was passing from the Holiest to the East, (which took a number of days, the synagogue of Satan worshipped at the saint's feet. E. G. H.)

[For the Girdle.]

DEAR BROTHER MATTHIAS—

If we deny that our past experience in the great advent movement, has been of the Lord,—especially Brother Miller's preaching, up to 1844—we "rob God"—[Mal. 3; 8.] of His glory, and bestow it upon the opposite power. Could we more dishonor God by denying the prophecy of "Jonah" as being of HIM? I view Bro. Miller's preaching of time, something of a parallel case. Jonah's had its designed effect: so has Bro. Miller's (I doubt not.) If time had not been preached, the church, and world would not have been tested, and if the time had not passed, the vision would not have tarried. If we acknowledge the past as of God, up to the 10th day of the 7th month '44, the experience we have had since, (while we have been beating up the harbor of deliverance, against a strong current, and hurricane, with a thick atmosphere, for more than 3 years,) ought to reveal to us by this time, our landing place. Well, praise the Lord. I believe the faithful mariners know their whereabouts. The chart seems to show conclusively about where we are. With our past experience, and the 11th chap. of Rev. before us, we can see very clearly that the Spring of the present year, will bring us to the time when "the spirit of life from God" will enter into "his two witnesses," and they will stand "upon their feet," and great fear will fall upon our enemies when they look upon us. Yes! brethren, and sisters [of the 144,000] our countenances will be dreadful for our enemies to behold, when we have the seal of the living God upon our faces. How long a time will intervene between the time that we shall "stand upon our feet," and the time when we shall hear the "great voice from heaven, saying" unto us. "Come up hither," seemeth not to be [as yet] revealed.

The churches of a death complain,
These three years in the past,

And for a return, of the Spirit's rain,
They mourn, and pray, and fast. [Jer. 14 chap.]

Well, let us take a brief look at the type, the prophet Elijah, the man of God, that in the days of Ahab, and Jezebel, troubled Israel, [as Ahab intimated; though in fact it was Ahab and his people, that had troubled Israel—so the antitype—down here—professed Israel, the Laodicean Church have brought the "dearth," upon themselves, by rebellion, and apostasy—they have virtually rejected the Glorious advent message! "Moab," seems not to prevail. Isa. 16; 12.] Elijah prayed that it might not rain, "and it rained not on the earth by the space of three years, and six months." [Ja 5; 17, 1 K. 17: 1.]

Elijah, the type, the literal man, shut the heaven, that it gave no literal rain, for 3½ years. The antitype, the spiritual Elijah. viz. The Bible, [the word of God], and the saints of God, the two witnesses of Rev. 11: ch. (God's only true Elijah, of these last days; the pretended Elijah's, the contrary notwithstanding) spiritually shut heaven, that there be no rain of God's spirit, upon the nominal churches within the 3½ years of their prophesying while "being clothed in sackcloth." (Some in fact assert that the "Miller doctrine" has caused the present dearth and declension.) What a beautiful harmony we can see in the word of God, when HE gives us knowledge to understand it. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith nothing wavering," &c. James 1: 5, 6.

The saints of God (the true Elijah to prepare the way for the Second Advent) will not be end-ward with the holy spirit of prophecy, until the descent of the Holy Ghost upon them, like as upon the Apostles on the day of Pentecost; only a degree of the spirit far more powerful. When shall we "be endued with power from on high?" Why! I expect it in the first month in the next Jewish year!! Joel says to the "children of Zion," "Be ye glad, and rejoice in the Lord your God; for he will cause to come down for you the former rain, and the latter rain in the first month." Joel 2: 23. Ja. 5: 7. Hos. 6: 3. Zech. 10: 1.

Our dear brother, G. A. Sterling admonisheth, to look out for the "bright clouds" of Zech. I reiterate it unto the children of God, look out for the "bright clouds," and "the early and latter rain, in the first month," clothing us with similar power to that of Peter, when Ananias and Sapphira reported falsely before him. The "early and latter rain" literally could not come both in the first month. So I understand it to be the rain of the Holy Spirit, even a double portion, effecting double the work than did that on the day of Pentecost. The Pentecostal rain was not in "the first month," but near the close of the Second month. So I look for the early and latter rain in the first month about the time of the new moon, in April next. Amen.

O what glorious hope, what heavenly love,

When faith lifts our thoughts to things above;

That we soon shall rise, to meet our KING,

And ever unto Him, his eternal praises sing. Amen.
New York, January 5, 1845. E. C. CURTIS.

Our dear faithful brother, Joseph Bates, still defends the Lord's Sabbath, as I learn from reading the first part of his last work. Bro. B. seems not to be in possession of funds to pay the printer; and solicited from the Lord's children, as the Lord has blessed them with means. I trust "the printer" will be paid. And may our Father in Heaven direct. Amen. E. C.

[For the Girdle.]

Time, and manner of setting up the Kingdom of God.

New York, December 22, 1847.

Thus saith the inspired prophet: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." [Dan. 2; 44.]

So we are taught by the word of inspiration, that it will be "in the days of these kings," (while the present governments of the earth are all in operation) that "the God of heaven will set up a kingdom." This 'kingdom' is not yet set up; for there is no place upon this 'footstool,' that has not upon it the print of the hoof of the fourth beast.

The place for the location of the Lord's kingdom, must be upon the earth;—and that tract of country which God promised to Abraham for an everlasting possession, seems to be the most probable place for its location. Dominion will, probably be annexed to the "kingdom," by "breaking in pieces and consuming all these present earthly kingdoms."

But before this kingdom is set up, its subjects must be gathered. The Son of man must be revealed in the clouds of heaven, with the voice of the archangel and the trump of God, the first resurrection take place, and "his elect be gathered together from the four winds, and caught up to meet the Lord in the air." It seems the resurrection and gathering together his elect, must take place before the kingdom is set up. I would here remark, (as my belief that the kingdom of God will never be set up on the earth, until the place of its location shall have been thoroughly cleansed of all the followers of the usurper, and their works all destroyed.) And the prophecy of Zechariah seems to show plainly how this great work of preparing the location upon which to set up the kingdom, will be accomplished.

Thus saith the prophet: "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the East, and the mount of Olives shall cleave in the midst thereof toward the East, and toward the West, and there shall be a very great valley; and half of the mountain shall remove toward the North, and half of it toward the South."

And ye shall flee the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah, king of Judah: and the Lord my God shall come, and all the saints with thee."

"All the land shall be turned as a plain from Geba to Rimmon, South of Jerusalem; and it shall be lifted up, and inhabited in her place, from Benjamin's gate, unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited." Zeck. 4, 5 & 10, 11.

8vs. "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be."

We see by this 8th verse, "that in that day," spoken of in this chapter, there will be "the former sea, and the hinder sea." So this cannot be the new earth; for when that appears, there will be "no more sea." This, I doubt not, is the same day of which Peter speaks:—"In the which the heaven shall pass away with a great noise, and the elements melt with fervent heat." &c. This "day" will, probably begin with the setting up the kingdom on the promised land, and end when the new heaven and new earth appears. This day must include the 1000 years, the term of Satan's captivity; and a little time before Satan is bound, and a little time after he is "loosed out of his prison."

The 4th and 5th verses (before quoted) plainly show the manner in which God will clear the subjects of the false prophet from off the promised land. Some may think it too great a work to be accomplished literally. But it is the word of the Lord, and it must be fulfilled literally, for it will bear no other reasonable construction.

So I understand that after the saints have been gathered "to meet the Lord in the air," that in due time our king will descend at the head of his host of immortal saints upon the mount of Olives: upon the same place on which his feet last rested, when "he was taken up," 1800 years ago. And when his feet touches the mountain, it will cleave assunder, and roll of in every direction; the inhabitants fleeing before the awful avalanche, (in obedience to the command, "And ye shall flee the valley of the mountains." &c.) that threatens to overwhelm them, and probably will overwhelm them, before they can escape; for [I doubt not] the whole land of Palestine (300,000 square miles) will be included in this valley of the mountains. [Imagine that the tribe of

Judah will not be gathered into Palestine, in an unconquered state, till after this cleaving of the mount of Olives, if they are I do not understand how they will escape destruction, when the detached parts of the mountain roll off.] When this great work is accomplished, and "the God of heaven shall have set up a kingdom in the days of these kings," then will have been fulfilled the prophecy of Enoch, Jude 14: 15, also Acts 1: 11.

When this kingdom is set up, [located upon the earth] it will then according to language and prophecy, break in pieces all these wicked kingdoms of the earth, and after they are broken, consume them [gradually] till they "become of the chaff of the summer threshing floors," (annihilated.) We find the work of breaking in pieces and consuming these kingdoms, brought to view in Ezek. 38, 39th chap. and Rev. 19th.

This article is written for the benefit of those who may suppose that the Lord cannot come 'till these governments are overthrown, or 'till Rome is burned.

According to the present "signs," and chronology of prophecy "the time of trouble, such as never was since there was a nation, at which time God's people are to be delivered "is not far distant, And—

The frequency of earthquakes, within a little time gone by;

Seem most alarmingly ominous, that the general shaking time is nigh.

As brought to view in Heb. 12: 26, and 2d chap. of Haggai.

We seem to be near the time when "the vision shall speak" in words like the following. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

"And behold I come quickly, and my reward is with me, to give every man according as his work shall be." (Rev. 22: 11, 12.)

This prophecy seems to teach that probation, for the first resurrection, will end a little time before Jesus comes, to reward "every man according as his work shall be." Probation time will probably end when God speaks, and shakes the Heavens, and the Earth, and the Sea, &c.; and pours out his spirit upon the ("144,000") the twelve tribes scattered abroad. How long this time "quickly" will be after the sealing of the saints, I know not, but, (I think,) not many months to the extreme. Oh! blessed Lord, I Pray Thee, give to thy children all the light necessary to prepare them for the great closing scenes, of thy long threatened judgments upon the wicked, just before us. Amen.

ELI CURTIS.

New York, December 30th, 1847.

DEAR BROTHER MATTHIAS:

For the benefit of some of the Lord's little children, please give the following a place in your paper:

"And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel." (God's true Israel.) Rev. 7: 2, 3, 4. "And I looked, and lo, a Lamb stood on the mount

Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads." Rev. 14: 1. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. 7: 9. So we are taught by the word of the Lord, that the 144,000 are a select number, and distinct from the "great multitude which no man could number;" and according to language of prophecy, this 144,000 will be upon the earth till the "4 angels holding the 4 winds of the earth" shall let go the 4 winds, to hurt the earth and the sea, &c. (Who believes the angels are not yet holding?)

Some seem to suppose, that this 144,000 are those saints which were raised about the time of our Lord's resurrection. But the word of the Lord teaches different! My Bible teaches me that Brother John on the Isle of Patmos, in the year A. D. 96, was shown "things which must shortly come to pass," not things already come to pass! And in this glorious vision, is shown all that the Bible teaches relative to the 144,000 sealed saints. If these had been raised A. D. 33, then John would have been shown things which had come to pass more than 60 years before this Revelation in Patmos. So, if I understand the Bible, it proves the 144,000 to be the living saints, which will never die, but be changed from mortal to immortality, at the last trump. "These were redeemed from among men," not from the grave. Rev. 14: 4.

I understand that the 144,000, the bride of Christ is now living upon the earth; and as the body of Jesus never saw corruption, so the body of his Bride will never see corruption. The bride of Jesus will love him with all their hearts, souls, strength and mind. So, none need expect to be numbered with the 144,000 that do not possess this ardent affection; the affectionate bride will love the appearing of the bridegroom. "Him that overcometh, will I make a pillar in the temple of my God, and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." Rev. 3: 12. So I understand the bride of Jesus, will have Jesus' new name written upon her. John saw her "upon the mount Sion, having his Father's name written in their foreheads." So in their faces these three names will probably appear, viz: God, New Jerusalem and Jesus' new name:

Children! component parts of the Bride of Jesus; how shall we appear with these blessed, glorious names upon our faces, written by God's holy angels? When the sealing angels shall have wrought this desirable work, we shall know one another, and the world will know us. We shall no longer speak out of our own hearts; but being filled with the Holy Ghost, we shall speak as the spirit gives us utterance. Our "scattering" will then have been "accomplished," and this will be effected (I doubt not) a little time before Jesus appears, seated upon the cloudy chariot,* "with the voice of the archangel and the trump of God, and before we receive immortality.

*[The chariot! the chariot! its wheels roll on fire,
As the Lord cometh down in the pomp of his ire;
Lo self-moving it drives on its pathway of cloud,
And the heav'n's with the burden of Godhead are bow'd.]

The glory, the glory around him are pour'd,
Mighty hosts of the angels that wait on the Lord
And the doom of eternity hangs on his word.]

Millennial Harp.

Our bodies will then have become temples for the Holy Ghost to dwell in. "Likewise also as it was in the days of Lot," &c. "Even thus shall it be in the day when the Son of man is revealed." "In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back." Luke 17: 28, 30, 31.

Now, if at this time, the saints were to be changed from mortal to immortality, "in a moment, in the twinkling of an eye," as they will be "at the last trump," and "caught up to meet the Lord in the air," would Jesus have cautioned them not to come down from the house-top, to take their stuff out of the house; and such as may be in the field, not to return back? Surely this would be an unnecessary caution, to an immortal saint, ready to be translated. But Jesus said, "Remember Lot's wife." "Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it." Such sayings as these, would be (apparently) useless, to one clothed with immortality. "I tell you, in that night, there shall be two in one bed; the one shall be taken, and the other shall be left."

This being likened to the time of Lot's deliverance, it must be something like it. The angels came unto Lot "at even," and remained with him in Sodom, during the night. So the sealing angels will (probably) remain with the saints, all the night. Two angels

were sent to take Lot out of danger, (though there were three, when they parleyed with Abraham, concerning Sodom's destruction,) and from this circumstance I judge, that each saint will be visited by two angels, on the night preceding the shaking of the heavens and the earth, and the sea, &c.; (Haggai 2: 21, 22, Heb. 12; 26,) which two angels, will seal each saint, and direct them to a place of safety from the falling houses in the cities and villages, &c. There are angels enough for this purpose. (Two angels were at the tomb of Jesus, on the morning of his resurrection; also, two angels were revealed at the ascension, as witnesses unto the "Eleven," that "this same Jesus shall so come in like manner," &c.) "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1; 14.) John beheld, and "heard the voice of ten thousand times ten thousand, and thousands of thousands," round about the throne of God. And these blessed heavenly messengers are, (I doubt not) anxiously waiting to do this desirable office work; more anxious to come to us, than we are to receive their friendly visits. Praise be the name of the Lord, Amen.

But to the text. "Two shall be grinding together; the one shall be taken, and the other left. Two shall be in the field; the one shall be taken, and the other left." "And they answered and said unto him, where Lord? And he said unto them, whithersoever the body is, thither will the eagles be gathered together." Two may be grinding, and two may be in the field; even in the night. It is a very common thing for people to run flouring mills, day and night; and it is nothing uncommon for people to be in the field in the night. "And wherever the body is, thither will the eagles be gathered together;" or in other words, where a saint of God shall be, there will the angels be. (As angels are formed with wings resembling those of the eagle, and the ease with which they can ascend from the earth to the holy city—hence the figure that Jesus used. And as there will be two angels to one saint—hence "the eagles," or angels, in the plural; and "the body, or saint, in the singular. Each saint will be upon the earth like a "body" or "carcass," inanimate, till the angels come unto them and seal them. In this view of the figure, there is much beauty. But I never could see any beauty in the popular view, which makes the "King of Kings, and Lord of Lords" the inanimate "body," and "carcass," Surely it is God,

and his holy angels that seek after the saints, as the eagle seeketh his prey; and not the helpless saint soaring up like the eagle, to seek the body of Jesus; for in that body, will be the mighty power of the Godhead. But the words of Jesus prefigure a lifeless body. Bless the Lord for the "light that is beginning to rise out of darkness." Amen.)

But in the case of Lot, the angels gave him permission to go to his relatives in the city, and try to persuade them to flee; and had they heeded his warning voice, they might all have escaped with Lot, and his daughters. We have no evidence that any of Lot's family, except Lot himself, were righteous. Lot's wife could not have been righteous; meeting the fate she did; and his two daughters can hardly be supposed to have been righteous, taking into consideration their acts soon afterwards. Well, as Lot was privileged to take his whole family out of Sodom, so I understand each one of the 144,000 living saints will be privileged to try to persuade the members of their families to flee from the places of imminent danger, in that night preceding the day (of 24 hours,) when the Lord shall shake terribly the earth, (a short time before the advent,) but like Lot, the saints will (probably) seem to the most of their near relatives "as one that mocks." It is not likely our unbelieving relatives will be persuaded to leave the city, because a couple of men have come along, and persuaded their father, or father-in-law, that an earthquake is to be felt in less than 24 hours, that will shake down the houses, &c. And if some should be persuaded to start with us, probably they might not get further from the city than Lot's wife did, when she "looked back," before their unbelief would cause them to disobey and perish, as did the wife of Lot.

The men of Sodom supposed the two angels were none other than two mortal men, like themselves; but Lot being righteous, could see they were angels. Abraham also knew them to be angels. Every saint will, probably, know their "ministering" angels when they see them: for probably, they (the saints) will be filled with the Holy Ghost immediately, when the angels shall be revealed unto them. But whoever are not of the elect, will, probably, like the Sodomites, see nothing different in the appearance of these angels, (if permitted to see them) than of common mortal men.

The fire and brimstone that will be rained from heaven in the day that the Son of Man is revealed, will, probably, be fulfilled down at the end of the great prophetic "day of the

Lord," of which Peter speaks, 1000 years long, or more. It seems impossible to understand the word of truth, unless we rightly divide it; and to get harmony, it seems necessary to divide the words day and days, into three or four classes, which, I trust Adventists generally understand. May the Lord give us all understanding in heavenly matters who desire it, Amen.

"God moves in a mysterious way,
His wonders to perform;"
So ever we must watch and pray,
To escape the coming storm.

Our "Great High Priest" hath entered in,
To "the most holy place;" [1 Kings 8; 6.
Until "He comes out as King of Kings," [Rev. 19; 16.
Sinners may obtain his grace.

For tho' the Master of the house arose, [Lu. 13; 25.
In the fall of forty-four; [Lu. 14; 21.
Yet probation will not fully close,
Till He comes out, and shuts the door.* [Matt. 25; 10

So the poor, the maimed, the halt, and blind, [Lu. 14; 21
That in "highways and hedges" are, [Luke 14; 23.
Can Eternal life, in Jesus find, [Matt. 11; 28.
By right repentance, faith, and prayer, [Acts 8; 22.

"Judge not the Lord as erring man, [Gen. 18; 25.
But trust him for his grace;" [Prov. 3; 34.
Do all his commands, that you may stand, [Rev. 22; 14.
Guiltless before his face. [Rom. 2; 13.

Yea, love the Lord with all your heart,
Your soul, your mind, your might, [Deut. 6; 5.
So when "the heaven as a scroll depart," [Rev. 6; 14
You'll stand joyful in his sight.

Oh! come backslider, return and live, [Jer. 3; 22.
And again with Jesus feast,
Return to Him, he may forgive,
While he remains our "Great High Priest."

"Lukewarm Laodacean," numerous host!! [Rev. 3; 14.
Snatch "from off the altar a live coal," [Isa. 6; 6.
And no longer grieve the Holy Ghost; [Isa. 63; 10.
But fire up your heart, and "preserve" your soul. [Luke, 17; 33.

Come sinner now, unto Jesus flee,
While the gleaming time doth last, [Isa. 17; 6.
His mercy may, yet set you free,
From Satan's scorching blast.

But oh! if not your fate's portrayed,
In God's most sacred word,
In the Sixth Seal there you may read,
The authentic Divine record. [Rev. 6; 15, 16, 17.

Probation time seems very short, [Rev. 22; 11.
As a few days, or weeks, may tell!!
So if you heed not this my last exhort
I now only add, poor sinner! fare ye well.

For Zion-ward my course is laid,
The Golden City is my home; [Rev. 21; 10 to 27.
In mansions that my Lord hath made, [John 14; 2.
For all that would unto Him come. [Matt. 11; 28, 29.

*The "great effectual door" (1 Cor. 16; 9) seems to have been closed more than three years since; as our experience very plainly teaches, but not the door of mercy! For the last three years, all that seems to have been gathered for the garner of the Lord has been "as the plucking of grapes when the vintage is done;" [Isa. 24; 13.] When our "Great High Priest" shall have finished his work in the Heavenly Sanctuary, and shall lay off his priestly garments, and put on his kingly robes, and shall "bring forth to "thresh the heathen in anger" [Hab. 3; 8, 12. Psalm 45; 4. Rev. 19; 11.] then (I doubt not) will be ushered a time when he that is filthy will remain filthy, and he that is holy will remain holy. [Rev. 22; 11.]

Brethren and sisters, heirs of the Abraham-ic covenant promise, let us all praise our God continually, for his mercy and grace, which he has so condescendingly bestowed upon us, unworthy as we were. I feel that eternity will not be any too long for me to reiterate his most worthy praise. Amen. ELI CURTIS.

P. S.—I have lately received two communications from a dear brother and sister in Maine, from which I learn "that light is beginning to rise out of darkness; that God has begun to pour out his spirit upon the ignorant, and unlearned; giving them dreams and visions, some who hardly know their right hand from their left, to confound the learned and the wise. Also that Satan is at work among them by imitation. Also, that the poor slave is not wholly left in darkness, but God is giving them a foresight of their deliverance, by dreams; and they are rejoicing that their yoke is to be broken, and their bondage have an end. Also, that the spirit of God would soon be poured upon all flesh; and they—the sons, and daughters of the Lord shall prophecy," &c.

The same sister adds, "I believe Jesus must come speedily; for his people are just ready to perish." I thank and praise the Lord for Special Revelation, Amen. The Advocate of last week contains a blessed article from brother J. B. Cook, vindicating the Lord's Sabbath. Also an article from brother W. D. Tuller which also is blessed food to my taste, because I believe he has the truth, and this truth shows the speedy deliverance of "our twelve tribes," &c. E. C.

N. B.—Will the "Herald," "Advocate," and "Harbinger," please copy. To each, or either that will copy the above article (either with or without the P. S.) shall be forwarded the sum equal to a year's subscription for their paper, as soon as I receive a copy of their paper announcing the fact.

ELI CURTIS.

[For the Girdle.]

New York, December 31, 1847.

"If thou wilt enter into life keep the commandments." These are the words of Jesus; and understand that my duty to God, is, to keep all the commandments, as Jesus kept them. Such ceremonial commandments under the law, as were abrogated by the introduction of the Gospel dispensation, are no longer obligatory; but the ten commandments issued from Sinai, all stand as they ever have, in the most solemn and perfect force. Some

of the ceremonies, enjoined upon Israel while in the wilderness, to be observed on the seventh day Sabbath, have evidently been repealed, but not the day, as the Lord's Sabbath. Jesus said unto the Pharisees, "Is it lawful to do good on the Sabbath day?" and we know that it is lawful, because Jesus did it. Jesus also justifies his disciples, in plucking the ears of corn, when passing through the corn-fields on the Sabbath day. Jesus approved of acts, which the bigoted, superstitious Pharisees condemned; for Jesus had no superstition about him. He acknowledged the Sabbath day, even as far as the time of the destruction of Jerusalem. And I do not find a command in the Bible, to keep any day as a weekly Sabbath, except, the seventh day. If I acknowledge the first day as the Lord's Sabbath, I honor the beastly power; In fact, I should so far "rob God," of His glory, and bestow it upon the beastly power. When I hear the Pope's Sunday called the Sabbath, or Lord's Day, it seems to me like blasphemy.

God's truths are mighty, and must prevail.

Though all powers of earth do them assail;

The Sacred Book, by the "beast" disgraced,
Will triumph; when into the "pit," the "beast" is cast.

Lord, direct, and guide my feet; that I may walk in the footsteps of Jesus. And oh, hasten the time—in thine own good time—when thy children will be separated from the worshipers of "the beast and his image," and when thy people shall see eye to eye. Amen.

ELI CURTIS.

NOTICE.—To all the children of God scattered abroad, under whose observation this shall come, I send greeting. Be it known that in the month of October 1842, while "standing idle in the market-place" (in this great wicked Babylon, metropolis of America, the Lord found me "about the eleventh hour" of the day, and I entered into his vineyard without stipulating terms; and here I yet remain, having perfect confidence that "whatsoever is right" I shall receive if I remain faithful until pay-hour. For about forty years I wandered in the wilderness, in zigzag directions, without chart or compass; but now, thank the Lord, I feel that "I stand on Jordan's stormy bank," and by faith I daily view the promised land. Glory be unto God forever, the Golden City I have in view.

But to the children I would say; that I have made arrangements to publish for the benefit of our Lord's cause, 10,000 copies of this paper. And in the name of our Lord, I solicit your aid in the work of distribution through your respective vicinities. To me the evidence seems quite conclusive, that our work in saving souls by distributing papers will not extend beyond next Spring. So let us work diligently while the day shall last. I have taken the liberty to appropriate of our Lord's money, a sufficient to pay the printer for the 10,000 copies, and I trust if a greater number shall be needed, they can be had—even as many as may be needed. I desire to forward these papers in packages by express, or by mail, to each and every Brother and Sister, that will favor our Lord's cause, and me, by an immediate communication—naming the number of

papers which they can profitably circulate. Please address Eli Curtis, New York City, giving directions as to number of papers, mode of conveyance, address, &c. If any Brother or Sister should write *not* post paid, (and I desire that the lack of means to pay postage shall not deter any humble child of God from a duty they may feel to owe to our Lord's cause,) please put your name on the outside of your letter. I trust all, that love the appearing of our King, will not procrastinate. I suppose all will understand, that one package for a neighborhood will be sufficient. And may our Lord direct. Amen.

ELI CURTIS.

Will the "Herald," Advocate" and "Harbinger" please notice briefly the above. E. C.

Watchman! tell us of the night,

What its signs of promise are.

Trav'ler! o'er yon mountain's height,

See that glory-beaming star!

Watchman! does its beautiful ray

Aught of hope or joy foretell?

Trav'ler! yes; it brings the day,

Promised day of Israel!

Watchman! tell us of the night;

Higher yet that star ascends.

Trav'ler! blessedness and light,

Peace and truth its course portends.

Watchman! will its beams alone

Gild the spot that gave them birth?

Trav'ler! ages are its own;

See! 't is burst o'er all the earth.

Watchman! tell us of the night,

For the morning seems to dawn.

Trav'ler! darkness takes its flight,

Doubt and terror are withdrawn!

Watchman! let thy wanderings cease;

Hie thee to thy quiet home.

Trav'ler! lo, the Prince of Peace,

Lo, the Son of God is come!

Millennial Harp.

"If a man love me, he will keep my words."—John 14: 23.

Mexican papers of Oct. 27th report that after the earthquake at Acotlan, at 12 o'clock in the day, there was seen in the sky, between the West and the North, a very perfect image of the crucified Savior, which lasted half an hour, during which time more than two thousand persons, who were in the market place, prostrated themselves, performing acts of contrition, and calling on the Lord with shouts for mercy, &c.

The above is a paragraph from the official report of the Alcaldé of the city to the Governor of the State of Jalisco.

POLAND.—Letters from Presburgh say the news from Galicia is terrific. Famine and Disease are committing awful ravages among the peasantry in almost every village half the population is dead. All the misery of Ireland is being reacted in this wretched country. All that is done by the Austrian Government is utterly insufficient.

IRELAND.—The late news from Ireland, is that one-sixth of its inhabitants have died or fled the land, within the last two years past, and of the seven millions that remain, six millions and a half are in a state of suffering and discontent.

WHAT'S IN THE WIND.—On Sunday night last, about ten o'clock, a strange whistling voice, very like the whistle of a locomotive, though louder and not so shrill, was heard in different parts of the city. The noise continued for about an hour and a half, but as yet no one has been able to tell from whence it came, or whether it went. Some of the old ladies think it is ominous of something.—N. Y. Herald of January 19th, 1845.

And he did not many mighty works there, because of their unbelief.—Matt. 13: 58. Heb. 3: 12, 19 & 4: 6, 11.

JOHN HALL, Printer, 53 Fulton, cor. Cliff Sts. N. Y.